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Athena and the semicircular theatre-like building, probably belonging to the Augustan era. There is added a useful compilation from inscriptions and literature of the buildings of Troy, as yet not discovered; also a bibliography relating to Troy, consisting of thirteen pamphlets and books of preceding centuries, twenty-nine from the first half of the present century, and one hundred and twenty-two since Schliemann began his excavations.—WILHELM DÖRPFELD in *Berl. Phil. Woch.*, 1893, p. 933.

CHRISTIAN BELGER. *Die mykenische Lokalsage von den Gräbern Agamemnons und der seinen im Zusammenhange der griechischen Sagenentwicklung.* Mit einer Rekonstruktion des Schliemannschen Gräberrundes und sieben Plänen. Wissenschaftliche Beilage zum Programm des Friedrichs-Gymnasiums zu Berlin. 4to, pp. 42. Gärtner, Berlin, 1893.

The author begins with a careful criticism of the myth concerning the graves at Mykenai, then of the grave of Agamemnon in poetry and pictorial art, then of the account of Pausanias, and finally gives its reconstruction. The reconstruction is evidently correct, proving that the stelae were those of Atreus, Agamemnon, Eurymedon, Cassandra and Elektra; also of the children of Agamemnon and Cassandra, namely, Teledamos and Pelops, and the children of Elektra and Pylades, namely, Medon and Strophios.—W. GURLITT in *Berl. Phil. Woch.*, 1893, p. 785.

JOSEF MURR. *Die Gottheit der Griechen als Naturmacht.* Grundzüge eines einheitlichen Systems Griechischer Götterlehre. Zugleich einleitender Teil 3^a des Verf. 'Pflanzenwelt in der griech. Mythologie. 8vo, pp. XII, 80. Wagnersche Universitäts-Buchhandlung, Innsbruck, 1892.

As the general principle for all the chief Greek divinities, through which they come into existence, the author regards light and moisture as of the widest importance. Not only Zeus, but also Hermes, Apollon, Asklepios, Dionysos, Hephaistos, Pan, Ares, and even Poseidon and Hades, are original male personifications of Heaven, by the side of whom Hera, Dione, Leto, Demeter, Persephone, Aphrodite, Artemis, Athena and the Nymphs are corresponding female personifications of the power of Heaven. Strictly speaking, Murr's conception of the rich pantheon of the Greeks is a Monotheism, which, however, as far back as we can trace it, appears as a Dualism. Accordingly he believes that each Greek race-stock had its original pair of divini-